👩‍💻best viewed in dark mode🌒 lots of images Google doc may take 2 mins to download from Drive

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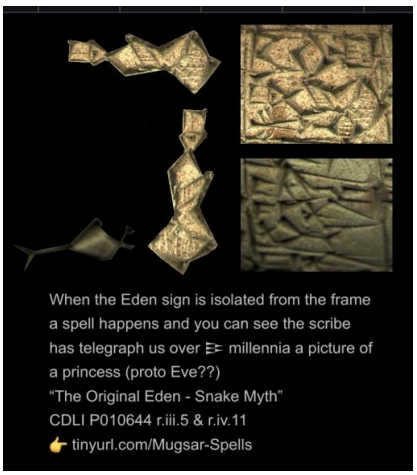
MUGSAR

World's Oldest Secret Spells

millennia

featuring

The Original Eden - Snake Myth



09 Mar 25 |

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based on the tablet

□ - □

CDLI SF 054 P010644

Shuruppak □□□

authored by

□ □□ Ugula Idigna

edited by

□Mugsar

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docs.google.com/document/d/1nX...

tinyurl.com/Mugsar-Spells

□□

photos.app.goo.gl/jiAmpyqBDs7qiS29A

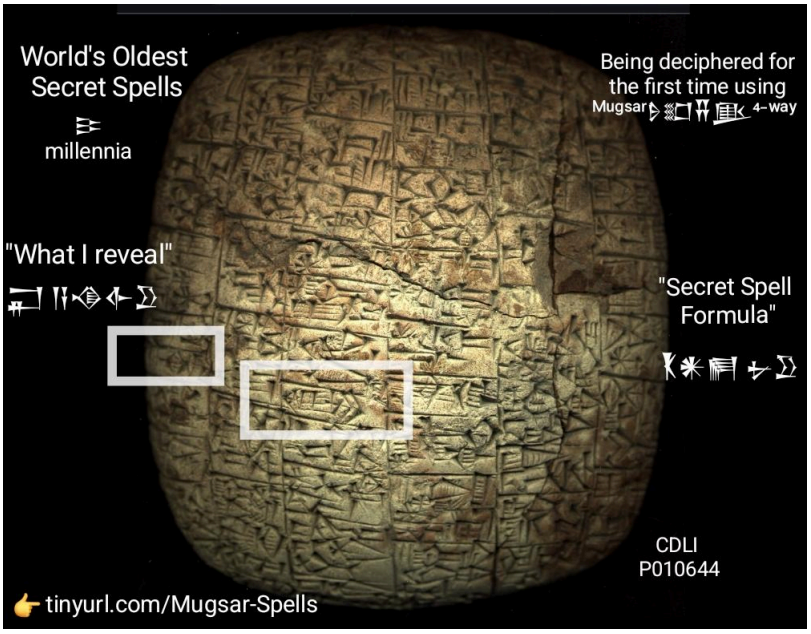
💭□ Recite Spells concise ver.

🧱□ The Separator – The Scribe's Perspective (Sheets)

– incl. Jigsaw Spells

✊□ Sheets Grabs

😏□ Deimel – corrected (Sheets)



...& the oldest most intact significant doc in history,

a kind of smoking gun, if you will

Introduction

This overlooked untranslated by $200k tenured prof's

> (just what looks increasingly like mostly AI-gen. translit, so not surprising that there's no CDLI line art, yet for an EDIIIa tablet it's in rare pristine condition
> …and proof both CDLI & ePSD2 translit (abc…xyz sludge only) are AI-gen is the missing gudu2 (official) shaman gudu2 (fish sumaš) 122E8 which sticks out like a dog's hind leg – a human would pick that up just like uncouth did, esp. if AI also gen. signs too
> …and there's only one CDLI 'Related Publication':
> Primary SF 054 Deimel P Anton '1923 Schultexte Aus Fara Wissenschaftliche…
> – that's Anton Deimel, the guy who produced the famous LAK list.
> …well, you track that publication down, then using the tablet's Museum No. VAT 12597 (kept in Vorderasiatisches Museum Berlin) eventually dig it up having been buried with lexical tablets, but alas, there's only a partial list of the signs (p47-48)
> …*and get this*, the Great Deimel, revered assyriologist, reads our P010644 backwards! 👉 🖼️)

tablet is not just about spells / incantations. It is a whole lot more than that — in fact, turns out after applying Mugsar□□□□4-way it is the first ever recording, in writing, of 'Eden and the Snake' myth, much later plagiarized by a certain group; and of sapiens as intellectuals » jump straight to the pivotal climatic r.vi.6

..

📋 The scribe *prescribes* 12spells, as in 12🌒moon'ths of the year, recited in 3 Acts of 3/5/4 configuration:

> Act I – 3 in the beginning (spring) the Creation Spell o.i.1
> Acr II – 5 beginning with the Tigris o.iv.2
> Act III – 4 beginning with Irrigation » Eden r.iii.1

□ *Spell Sequence* sss

1. o.i.2 oo'12 {Act I}

Creation

2. o.ii.2 oo'22

What's not added / What's sacred…

3. o.iii.2 oo’32
□□

Silver… to black hero

4. o.iv.2 oo’42 {Act II}
□□□ □□

Binding… the Tigris

5. o.v.3 oo’53
□ □ □□

Divine Wind

6. r.i.2 rr’12
□□

Wild Bull…

7. r.i.8 rr’18
□□□ □□□

Ritual Theater

8. r.ii.6 rr’26
□ □□ □□

Decorum

9. r.iii.1 rr’31 {Act III}
□ □

River Canal (Irrigation » Eden)

10. r.iv.2 rr’42
□□ □ □□

Tree of Life…

11. r.iv.9 rr’49
□ □ □ □

Paradise (…an*ndd*d the snake)

12. r.vi.4 rr’64
□ □ □□ □□ □□□

What *I* reveal — The Overseer

rev. 6 | 5 | 4 | 3 | 2 | 1

obv. ooo | 1 | 2 | 3 | 4 | 5

translit CDLI cf. ePSD2 {diff. in red}

o□1

{Act-I} oo11 .□. □.

o.i. 1. LAK358-nu-ru {1st line usu. incipit indicating a spell formula follows}

Enehnuru

(divine secrets of the ritual house not released)

Spell / Incantation Formula

LAK358 later became en2-e2 incantation, spell ($šuš_2$-an-e_2) 122D9-1202D »

hidden cover {TruEtym} *shush!* $shush_2$ / $šuš_2$ $šu_2$ 122D9

divine am6 an 1202D

house e2 1208D

ubiquitous aux. particles / phonetic complements (for the pedantic class who want to get into grammar dynamics) true scribe intent unknown – tho' the incipit could even be read as "Spell of Niru" {DGH4}, cf. standard tr.:

not no nu (TruEtym) 12261

(karma) cast release fall impose… ru 12292

o.i. 2. gir2 AB {2nd line after/part of incipit usu. title of spell)

Cosmic Spatula (/scorpion) (1. Spell Title)

knife (spatula mixing utensil) / scorpion ŋir2 (gir2) 12108 cf.

acacia tree of life kiši17 AD2 12109 (12108 var.) — so the scribe has deliberately picked 12108 to open the 'Creation' spell (o.i.2-6) as a harbinger to its later appearance in the 'Tree of Life' spell r.iv.2.

All contrasted with the 3rd function as the scorpion doppelganger whose tail poison will be used in the 'Black Hero' spell; which leads to a 4th element where the tail sign also has a canal reading linking it to the 'Irrigation - Eden' spell r.iii.1 & 'Overseer' (of irrigation system) climax spell r.vi.4.

cosmic abyss AB 1200A

o.i. 3. si urin

Standard fill

 fill penetrate | finger point horn sprout SI 122DB

 standard urin uri3 brother šeš 122C0

oo14 . . .

o.i. 4. am6-dar

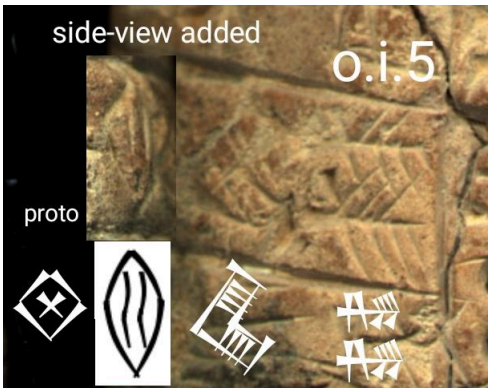
Divinely grind

 divine (magic) am6 (AN) 1202D

 crush grind break split dar 1201F

oo15 . . .

o.i. 5. ša3 ku3-sig17-sig17
/ ša3 ku3-gi-gi



Gold ingredients

 heart contents (ingredients) ša3 122AE

 gold ku3/kug-sig17/gi 121AC-12100

oo16 . . .

o.i. 6. eme mu EDEN! gen7 a

side-view added

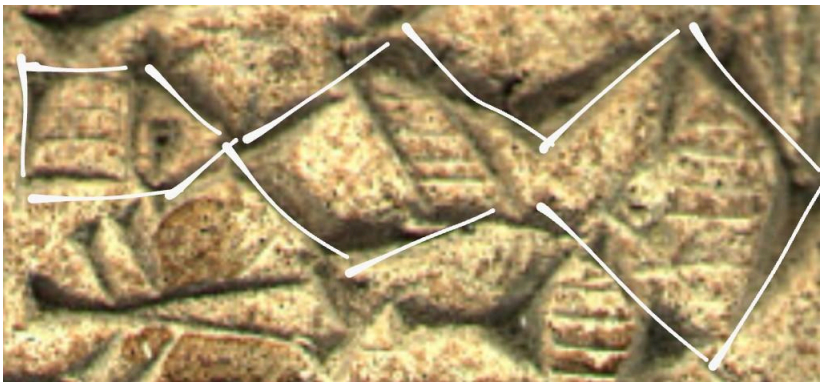
□ □ □ □ □

Voilà! Eden and the language were created

□paradise EDEN {TruEtym} 12094

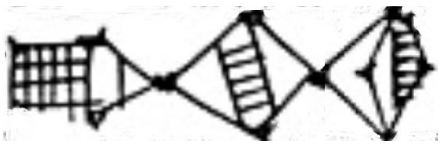
proto (Englund List) EDEN is big long full frame width

cf. r.iii.5.,



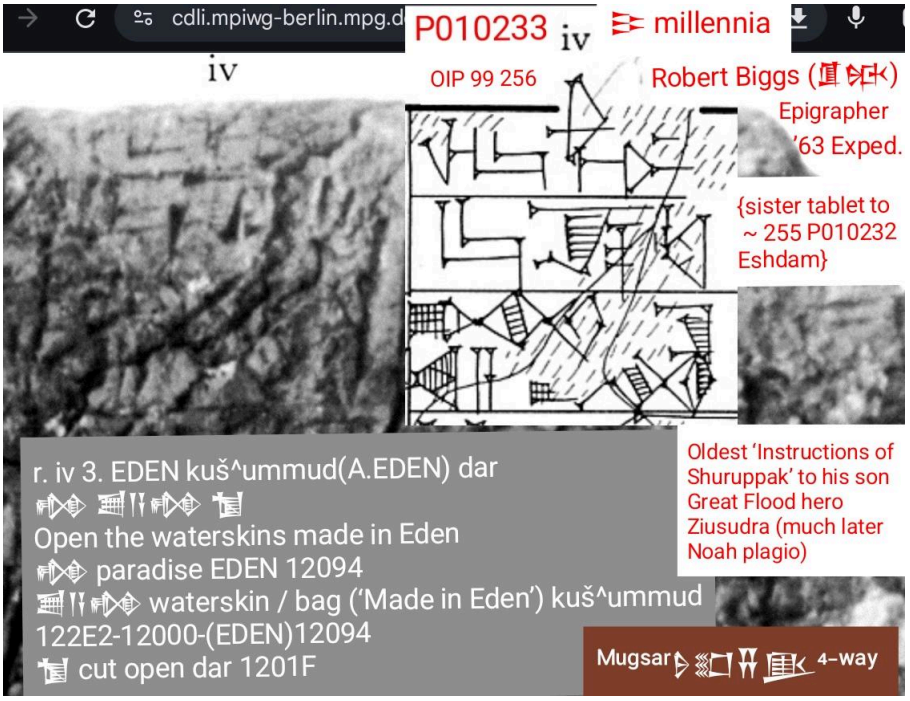
Line art from OIP 256 P010233 – Oldest ‘Instructions of Shuruppak’ Great Flood hero (much later Noah plagio)

{sister tablet to ~ 255 P010232 Eshdam □□} :



and from P010874

the details:



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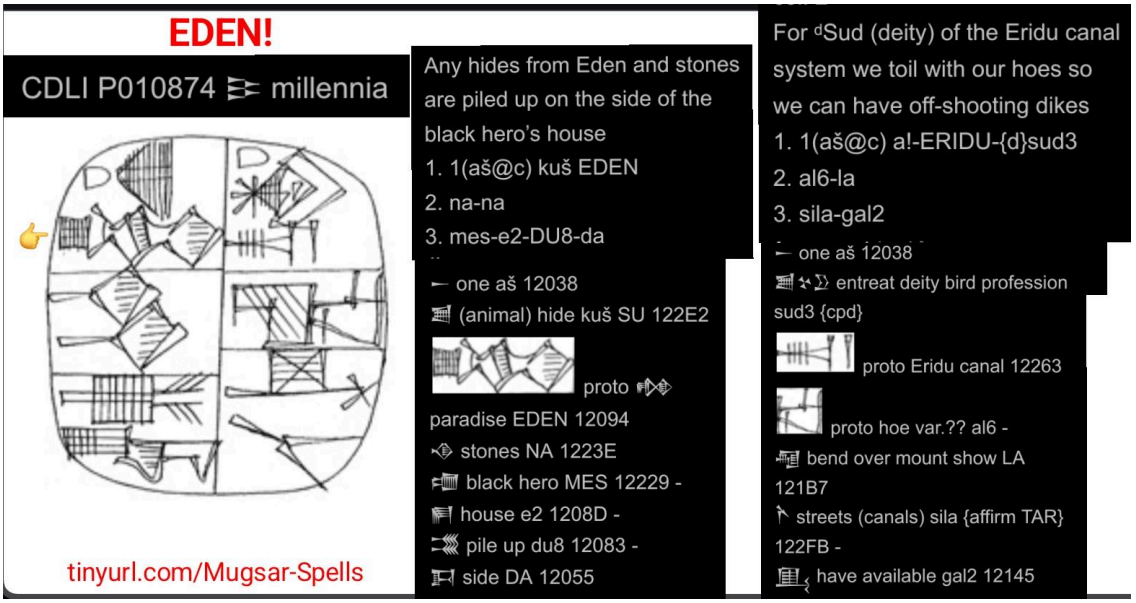


» Eden-Eridu Etymology

📋 the Eden signs, both proto and later classical, aptly appears to emphasize irrigation canal lines – the most important factor in creating a paradise.

As does (canals and dikes off a river) the proto var. of NUN 12263 Eridu, the oldest Sumerian city with the oldest canal: the Eden-Eridu Canal (r.iv.6)

.

Christopher Woods in his Robert Biggs Retirement Tribute contribution ('04) p328 about the etymology of buranun / Euphrates (that's NUN/Eridu in the middle » o.iv.4 – Tigris) makes the case that še3 12365 is the base and in relation to gana2 field 120F7.

But Woods was going with the standard translat of še3 as rope – a river is like a rope.

Uncouth begs to diverge on this point – our P010644 is rampant with še3 being canal lines in the irrigation configuration.

Now, that pattern is thought to have been herringbone, thus

And sure enough those canal lines are in the gana2 𒂗 fields. Furthermore, this slanting fits another point raised by Woods – the slanting of še3 which we can see in the middle of the proto EDEN var. used by the scribe in our tablet. More confirmation that our Eden paradise etymology is all about irrigation, just like it is for the 2 mighty rivers on either side, west-east.

toward GÁNA between the Early Dynastic and Sargonic periods.[18] Many of the values that are later attributed to "KIB," as we shall see, reflect the interwoven histories of ŠÈ and GÁNA in the third millennium.

The precise form of the graph KIB-*gunû* (*LAK*, no. 278) at Fara is uncertain, insofar as it is appropriate to analyze every complex sign as a composite of simpler graphs after the fashion of the analytical apparatus of the first- and second-millennium lexical tradition. Clearly related to ŠÈ and ŠÈ-*tenû*$_{90}$ is a "slanted" ŠÈ, (note, however, the formal differences from ŠÈ-*tenû*), which is often employed to write zíd and dabin at Fara.[19] In at least one case, KIB-*gunû* resembles the crossing of these signs, ,[20] but, more commonly, the form appears to be based on a *gunû*-form of ŠÈ-*tenû*, e.g., , , .[21] Indeed it is this second shape that gives rise to the simplified allographs, which make their appearance already in the Abu Salabikh corpus, e.g., , although an allograph derived from ŠÈ-*tenû*$_{90}$, such as, , is also well attested.[22] In turn, it is this first Abu Salabikh form that is the ancestor of the KIB-*gunû* graph, , encountered at Nippur and northern Babylonia at the end of the Early Dynastic period.[23] The

Christopher Woods in Robert Biggs Retirement Tribute ('04) p328

replaced by GÁNA in the Sargonic period, which in turn was replaced by Ur III GÁNA-*tenû*; this development, however, is complicated by the

[20] Deimel *Fara 3, Wirtschaftstexte*, no. 4 rev. i 3; graph after *LAK*, no. 278. Returning to the point regarding sign orientation, note that in this case

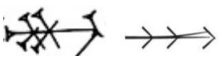
» The Palaeography and Values of the Sign KIB – Christopher Woods (Director uPenn Museum) p 325 – Studies Presented to Robert Biggs (on his retirement from oi-uChi '04) – see also his On the Euphrates.

𒂗 tongue (language) EME (KA x ME) 12174

KA mouth 𒂗 12157

EDIIIa | proto

𒂗 aux. particle name mu 1222C



𒂗 like thus gin7 / gen7 {should be create dim2 – ubiquitous AI-gen. discrepancy??) 12076

𒂗 water river progeny effect… A 12000

📋 Suspicious crack / tampering in heart 𒂗 of Creation Spell from o.i.3 (Standard fill) to exact end o.i.6. (Eden...) where someone has put a red marker, doesn't seem to have actually broken off, tho' there appears to be glue in the crack esp around the head of the sign (creating a squashed one end incongruous looking small rectangle

and it's suspiciously blackened (like careless dirty finger smudges – forensics anyone?!) around the Eden sign which is the most damaged (serendipitously the scribe put another one in r.iii.5 which is perfectly preserved) ...it's like somebody tried to remove the guts of the opening spell but got caught in the midst, or dropped dead because of scribes standard colophon □□□□):

cf. what happened to P010769 an inferior partial copy of P010644, just happens to have the whole beginning corner neatly cut off »

oo17 .□. □ .

o.i. 7. kas ba-DU
/ kaskal ba-gub

□ □□

The journey begins

□ way journey kas KASKAL 1219C

□ foot (foundation) stand erect gub DU 1207A

proto □

oo18 .□. □ .

o.i. 8. KA+UD du11-ga

Spell closing / colophon

incantation spell (closing 📋) KA+UD 12157-12313

say-carry perform du11-ga 12157-120B5

o.i. 9. {d}nin-girim3 (DU.MUŠ.HA.A)

Girim the Snake-Shaman affirms spell closing

snake-shaman – nin-girim$_3$ (DU.MUŠ.ḪA.A)

lady nin 1202D-122A9 -

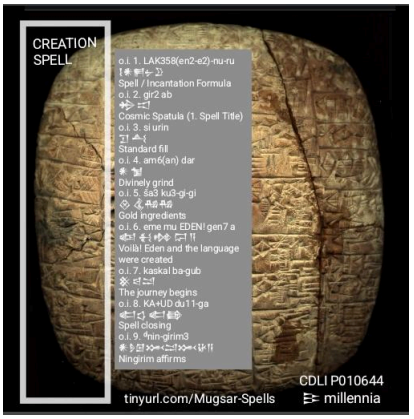
come/go DU 1207A -

snake / serpent (Girim) MUŠ 12232

Girim*mmush*

fish ḪA 12129 -

water aux. A vowel 12000



o□2

o.ii. 1. LAK358-nu-ru oo21 .□. □ .

□□

{ 〃 }

oo22 .□. □ .

o.ii. 2. nu-daḫ(MU-MU)

□□

What's not added / What's sacred… (2. Spell Title)

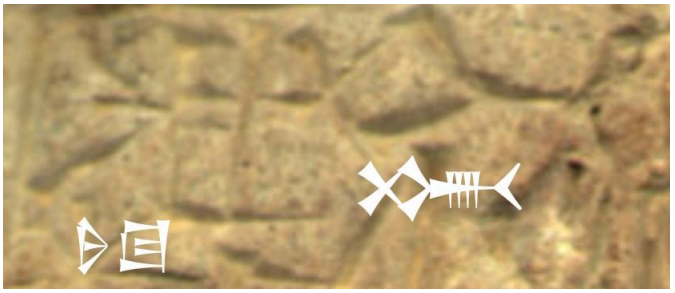
□ add increase daḫ / taḫ 1222D

oo23 .□. □ .

o.ii. 3. {d}nin-girim3 (MUŠ.DU.HA.A) mu#-gir2-gir2

□□□□□□□ □□□

…Girim/Snake & scorpions…



oo24 . . .

o.ii. 4. ub 4(aš)-ba anše

/ ub anše 4(aš^{c})-ba

…our 4 prized donkeys …

 corner recess (for breeding only) ub praise ar2 12312

 proto ub

 4 aš (limmu) 121F9

 donkey anše 12032

oo25 . . .

o.ii. 5. CDLI: gigir ab 5(u@c)-ba

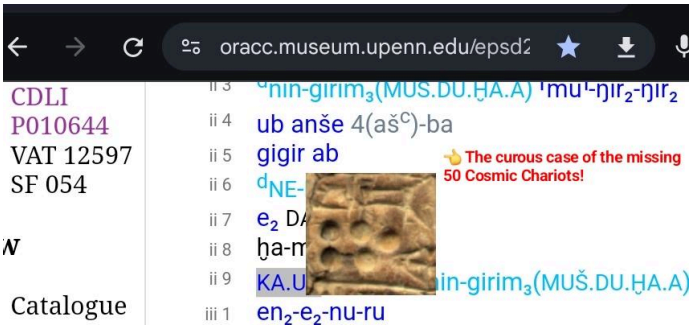
cf. ePSD2: gigir ab *

…our 50 cosmic chariots…

 chariot gigir 121C0

 10 proto U 1230B {x5 = 5(u^{c}) 50 ninnu*}

*ninnu is a later label – often numbers don't have names or are hotly debated or not even attested, esp since the system is sexagesimal (60 geš2 12079 – the fact that the scribe records 50 suggests that was the actual total) based, and even the way they are shown in translit varies – something Steve Tinney Director of Oracc-ePSD2 is attempting to standardize » 24210r-archaic-numerals



*The curious case of the missing 50 Cosmic Chariots!?

📋 Surprisingly, if not shockingly, the $200k tenured prof's (or his AI program) ePSD2 translit totally omits the 5 𒐝 like it couldn't be seen on the tablet (check the full-view it's the most standout feature on the whole tablet like craters on the moon) or it's not relevant, or there's no obligation to try to be faithful to the intent of the scribe …who the blazers knows, inexplicable – I mean the 4 donkeys shows up in the frame directly above …what if you can't find the photo of the tablet (CDLI out of the blue transferred from UCLA to somewhere in Germany) 50 Cosmic Chariots lost forever, the beautifully rendered No. 2 What's Sacred Spell loses it's whole impact, not that the highbrows have any idea what a 'Gem of Literature' this tablet really is?!

But that being the case, it reinforces our decision to go with spatula instead of the standard scorpion in o.i.2, esp as "Cosmic Spatula" much better encapsulates the title of the opening Creation Spell (and for that matter, to deviate from standard in a lot of other frames too, and go with 𒐝𒐝 gut feeling, cuz I swear there's been numerous times when the original scribe has been sending uncouth𒐝 nudges from some other 11th dimension / multiverse).

And really, picturing 50 chariots is a buzz, kind of gives the whole tablet an epic feel, and the use of 𒐝 aptly alludes to wheels of a chariot.

cf. ePSD2's translit for an inferior poorly preserved partial copy of our P010644 » P010769 (CDLI photo) which does show the '50'

..

oo26 .𒐝. 𒐝 .

o.ii. 6. {d}NE-DAG

𒐝𒐝𒐝

…^{d}Nedag…

𒐝𒐝𒐝 ^{d}Nedag 1202D-12248-12056

oo27 .𒐝. 𒐝 .

o.ii. 7. e2-gun3/dar-na

□□□

…the grinding (barley) storeroom

□ speckled anoint gun3 grind dar 1206F

oo28 .□. □ .

o.ii. 8. ḫa-mu-ta-tag

□□□□

Hold (the spell) {Closing}

□ hold touch {lit. TruEtym ‘tag’} tag 122F3

oo29 .□. □ .

o.ii. 9. KA+UD du11-ga {d}nin-girim3 (MUŠ.DU#.HA.A)

□□□□ □□□□□□□

Girim the Snake-Shaman affirms spell closing

o□3

o.iii. 1. LAK358-nu-ru oo31 .□. □ .

□□

{ 〃 }

oo32 .□. □ .

o.iii. 2. e2 ku3

□□

House of Silver… (3. Spell Title)

oo33 .□. □ .

o.iii. 3. e2 ku3 {d}nin-girim3 (MUŠ.HA.A.DU)

□□ □□□□□□□□

…Rich Girim/Snake-Shaman was in her house with much silver…

oo34 .□. □ .

o.iii. 4. dab agrun

□□□

…at the threshold of the ritual theater

□ threshold dab {only one EDIIIa) dib 12073

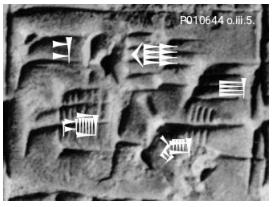
□□ ritual theater agrun 1208D-12263

Black in Black

oo35 .□. □ .

o.iii. 5. {geš}mes subur gi6-par4

/ ^{ŋeš}ŋi$_{6}$-par$_{4}$ mes ŠUL



□□□ □ □

Our courageous *black* hero was cloistered in the *black* waiting room (in readiness to be taken through "The Door" to the main stage to be given the spell potion / poison – the sacrifice scene…)

□□□ fruit tree ^{ŋeš}ŋi6-par4 (/mi *black* - kisal courtyard) cloister (yard) 12111-*1222A*-121A6

□ *black* hero MES meš3 {only one EDIIIa!} 12229

cf. black Gilgamesh / Bilgamesh 𒀭𒄑𒂗 1224B-120B5-12229 black hero of oldest written epic (quest for immortality)

𒀭 manly youth servant šul(gi – King) / subur *uQQ*

oo36 .𒀭. 𒀭 .

o.iii. 6. ig igi bur sur-sur

𒀭 𒀭 𒀭 𒀭𒀭

{The sacrifice scene / storyboard frame encapsulating the situation our black hero is in:}

(...The poison potion will be made ready soon – it will) Drip - drip into the offering bowl…

(now we are awaiting our black hero to be led in from the cloister room – focus on the opening of) …The Front Door

𒀭 door ig (gal2) {only one EDIIIa!} 12145

𒀭 eye first front face IGI 12146

𒀭 CVVE 📋 | bowl offering sacrifice bur 12053

𒀭 press squeeze drip to milk sur 122E9

oo37 .𒀭. 𒀭 .

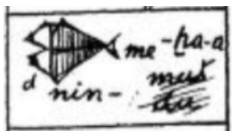
o.iii. 7. gudu4[/2] {d}nin-girim3 (MUŠ.DU.HA.A)
/ gudu4[/2]* ^{d}nin-MUŠ.ḪA.A.DU

𒀭𒀭 𒀭𒀭𒀭𒀭𒀭𒀭

(The ritual begins:) It is Girim the (*official*) Shaman {of course Girim is the only one who can handle snakes}

𒀭𒀭 (official) shaman gudu2 12134-12228

{both CDLI & ePSD2 translit the far more common gudu4 𒀭𒀭 but tablet shows very rare gudu2, even Deimel highlights it:



𒀭 shaman gudu2 (oldest & only one EDIIIa) fish sumaš [Girim the chameleon again?!] 122E8 -

𒀭 rites ME 12228

— It would therefore seem that as there are shitloads of unread tablets in museums, now AI is used to scan some of them and produce some translits & a category ID, which may be browsed

superficially by humans, that our SF 054 P010644 has never been properly studied by anyone before, which is why it is merely categorized as ‘administrative’.}

o.iii. 8. ka muš ma-la2
/ muš zu₂ ma-la₂

□ □ □□

…she binds the mouth of the snake (to extract its poison)…

□ snake muš 12232

□ teeth zu2 12157

□ bind hang la2 121F2

o.iii. 9. kun gir2 ma-tar
/ ŋir₂ kun ma-kud

□ □ □□

…then she cuts off the tail of the scorpion (to extract its poison – now it's time for our black hero — his fate all but sealed)

□ tail kun 121B2

□ cut incise tar 122FB

o.iii. 10. KA+UD du11-ga

□□ □□

Spell closing…

o.iii. 11. {d}nin-girim3 (MUŠ.DU.HA.A)
/ ᵈnin-MUŠ.DU.ḪA.A.

□□□□□□□

Girim the Snake-Shaman affirms spell closing

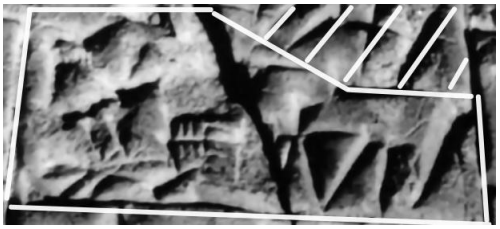
o□4

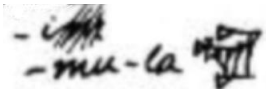
o.iv. 1. LAK358-nu-ru

{ 〃 }

{Act-II} oo42 .□. □ .

o.iv. 2. tumu-u5 mu-keš2





□□□ □□

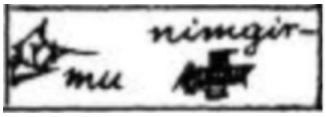
We are bound to the south wind… (4. Spell Title – chorus/chant)

□□□ south wind tumu-u5 1214E {ePSD2 LAK376} -12137-122DB

□ bind compile keš2 1219F

oo43 .□. □ .

o.iv. 3. tumu-mir mu-keš2



□□ □□

…we are bound to the north wind… (chorus cont.)

□□ north wind tumu-mir 1314E-12087/8

📋 This spell probably relates to the ubiquitous South & North wind helping with efficiently moving cargo sail boats / barges, tho' the wind was supplemented by the main form of power □ towing gid2 BU 1204D them with *again* ubiquitous □ ropes eš2 (še3) 12365 pulled by □ able-bodied ĝurush ŋuruš 12128 toiling along on adjacent dikes, thus □ (which may have its etymology in □ *again*) 'binding' them even more

– see Bob Englund's BU! in Why Should Someone Who Knows Something Conceal It? David I. Owen tribute ('10) p 95 CDLI pdf {an excellent paper, but as is often the case scant cuneiform, only to cover etymology, which ironically is related to 𒂊 snake, perhaps because other gid2 readings incl. length and measure – with a snake-like rope}...

physical topographies. With these and other cargo texts, there has never been any particular controversy about Sumerologists' translation of "to tow" for gíd. Quite aside from the lexical evidence, we need simply imagine a crew of strong workmen with strong ropes (Sumerian éš) attached to a barge and wrapped round their shoulders, marching on one or both dikes of an alluvial canal. An excellent overview of the book-

o.iv. 4. idigna {kuš}nag e-keš2

𒂊𒂊 𒂊𒂊 𒂊𒂊

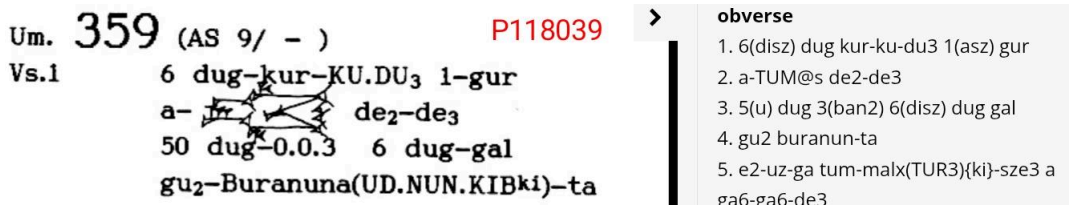
…we are bound to water bags from the Tigris (chorus)

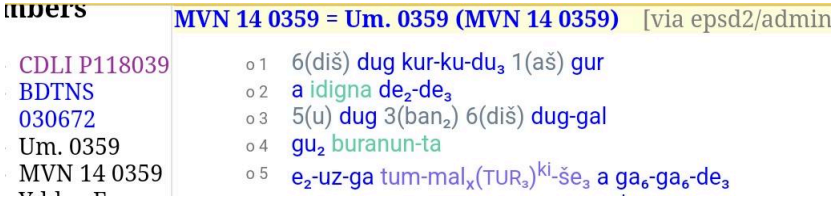
📋 …the toil of 'towing' cargo barges causes great thirst, esp. if not heading downwind, and so the precious water bags are firmly bound to the body.

𒂊𒂊 leather water bag kuš-naŋ/naĝ 122E2-12158

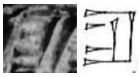
𒂊𒂊… Tigris (river) idigna {scribes used various signs (cf. P010769 » r.iv.8) mostly related to irrigation (tax/'+' TruEtym)} could be a var. of tum = guts 12308-12226

📋 cf. P118039 o.2 (see also ePSD2 | buranun / Euphrates o.4 {𒂊𒂊𒂊 UD sun 12313 • NUN = Eridu! 12263 • KASKAL way 1219C / KIB (» o.i.6 re še3 𒂊 base) | gu2 = irrigation 𒂊 12118):



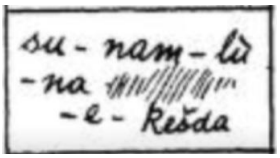


𒂊 aux.-particle speak of E (vowel) 1208A

proto  E backwards! TruEtym

oo45 . . .

o.iv. 5. su-bar!(Aš) nam-lu2 ki gig e-kešx2



□□ □□ □ □□ □□

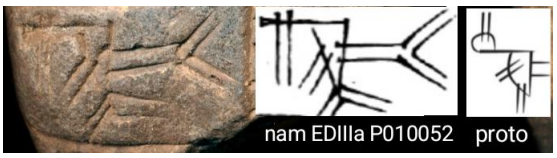
There was even a banged up guy all bound up

□□ body su-bar 122E2-12047

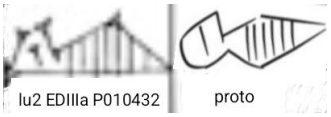
□□ person's status (condition) nam-lu2

□ fate nam 12246

o.iv.5 | o.v.5



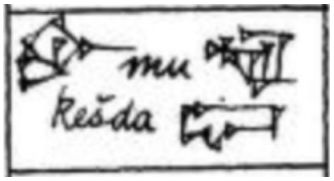
□ person lu2 121FD



□□ troublesome painful sickness gig 1222A-1226D (black-beads)

oo46 . . .

o.iv. 6. tumu-u5 mu-kešx2-gen7

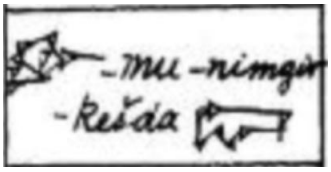


□□□ □□□

We are bound to the wind blowing from the south… (chorus o.iv. 2.)

oo47 .□. □ .

o.iv. 7. tumu-mir mu-kešx2-gen7

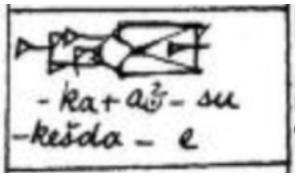


□□ □□□

…we are bound to the wind blowing from the north… (chorus cont. o.iv.3.)

Tigris

o.iv. 8. idigna {kuš}nag e-kešx2-gen7# oo48 .□. □ .



(o.iv.8.)

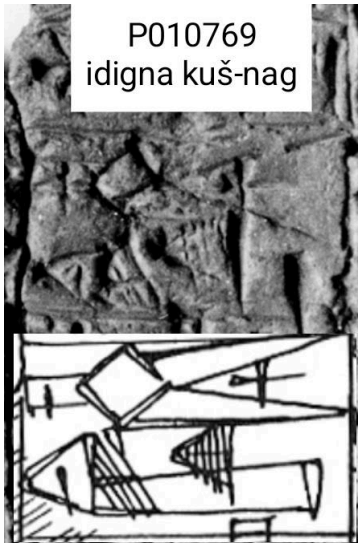
(o.iv.4. idigna {kuš}nag e-kešx2)

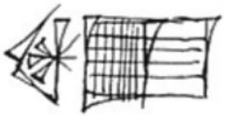
(o.iv.4.)

□□ □□ □□□

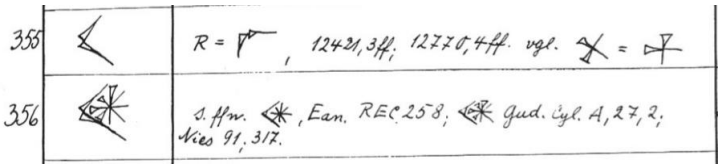
…we are bound to water bags coming from the Tigris (chorus cont. o.iv. 4 & 8)

cf. P010769 (op. cit. o.ii.5):



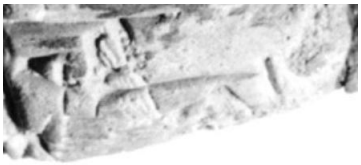


The beginning wedges of our secret LAK358 may also have its etymology based firmly in irrigation via the maš □(features in idigna) ref. in LAK355, again an allusion to canals off a river:



oo49 , □ , □ .

o.iv. 9. ka ki gig



□ □ □□

It was a worrisome world [Spell Closing]

o□5

o.v. 1. ku4-gen7# he2#-e3#

□□ □ □□

Now comes yet another introduction

□ enter ku4 121AD

o.v. 2. LAK358-nu-ru

□□

{ 〃 }

o.v. 3. an tumu mu-ru

□ □ □□

The Imposing Divine Wind (5. Spell Title)

□ wind storm tumu im 1214E

□ impose RU 12292

o.v. 4. ki saḫar mu-ru

□ □ □□

…it brought a sandstorm across the earth…

□ sand(storm) saḫar 12156

proto □ clearly depicting caught in a ubiquitous sandstorm » r.iii.8

oo55 .□. □ .

o.v. 5. su-bar nam-lu2 tu6 mu-ne3-ru

{scribe lines up o.v.5 perfectly with prev. ref. o.iv.5}

□□□□ □□ □□□

…that guy's condition became strong… (because the wind brings…)

□□ spell (closing alt.) tu6 (KA+LI) 12157-121F7

□strength force ne3 | lion wild bull piriŋ pirig (see next frame) 1228A

oo56 .□. □ .

o.v. 6. {d}nin-pirig nin-maš

□□□□ □□□

… [d]Ninpiriŋ lady of the Tigris / Irrigation…

{[d]Lion-Lady of Tigris / Irrigation}

□ irrigation (re idigna / Tigris) maš 12226

oo57 .□. □ .

o.v. 7. {d}NE-DAG dumu Eridu

□□□ □□

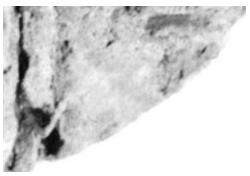
…and [d]Nedag son of Eridu (city)

{□ roam around dag 12056}

□ son dumu 12309

□ Eridu nun 12263

o.v. 8. [a tu6 nam*]-tag#



[□ □□ □]□

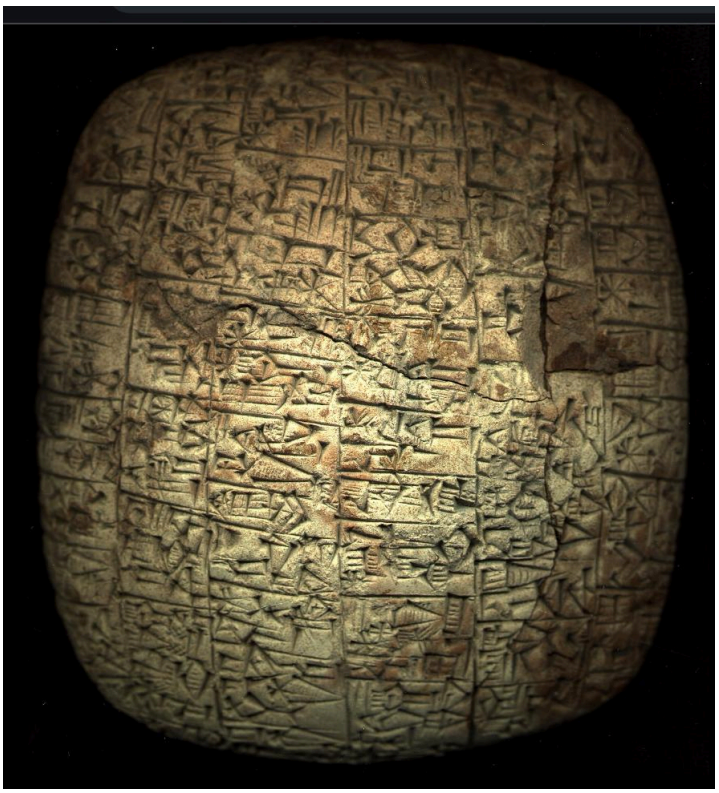
Hold [the spell] (closing)

□ hold tag 122F3

*chorus r.iv. 7:

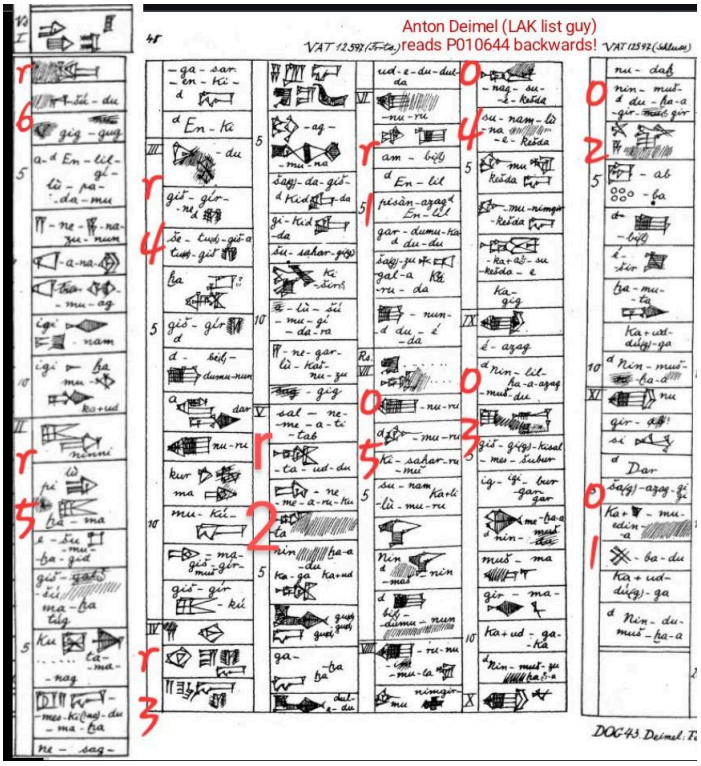
kko

kkr



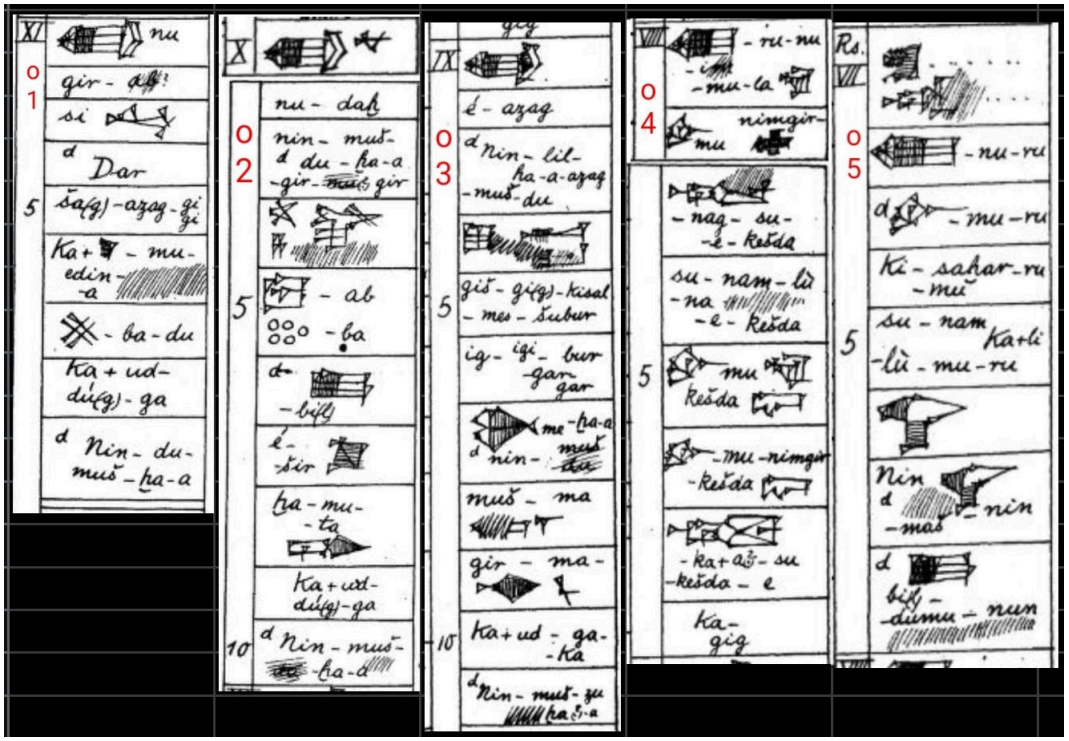
Deimel VAT 12597 P010644 Backwards!

p47-48 (Internet Archive)



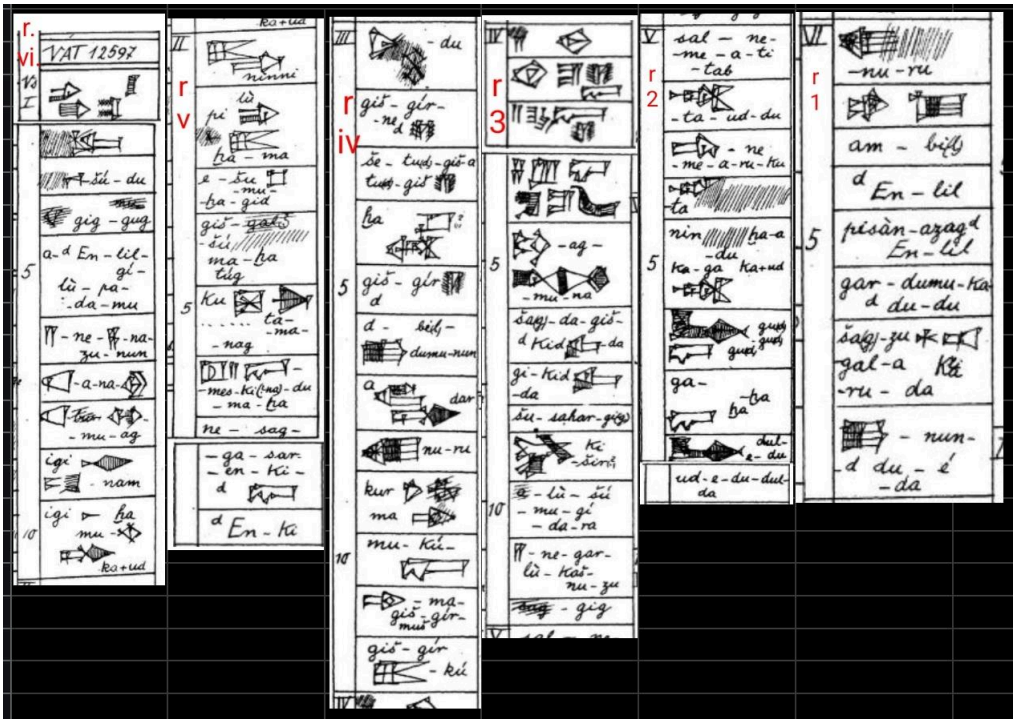
dddo

Deimel – Corrected



dddr

rev. Deimel – Corrected



😏

rev. rrr 6 | 5 | 4 | 3 | 2 | 1 | □

📋 Scribe flips tablet to rev. side and goes col. 6-1 starting R to L

ePSD2

r□1

r.i. 1. LAK358-nu-ru rr11 .□. □.

top-view

□□

{ 〃 }

rr12 .□. □.

r.i. 2. am UR3

□□

Respect a Wild Bull (6. Spell Title)

□ wild bull am 12120

□ harness ur3 120E1

rr13 .□. □.

r.i. 3. am šar9(NE)

□□

There was a wild bull of all bulls

□ cows designation (/suffix) šar9 (NE) 12248

rr14 .□. □ .

r.i. 4. {d}en-lil2

□□□

(Then suddenly there was) [d]Enlil {a god who was associated with the wild bull, which symbolized his strength, power, and fertility}

{□ lord EN 12097 -

□ wind demon LIL2 ke4 121A4}

rr15 .□. □ .

r.i. 5. ga2[/ŋa2] ku3 {d}en-lil2

□ □ □□□

There was the silver abode of [d]Enlil

□ stall house ŋa2 ĝa2 120B7

rr16 .□. □ .

r.i. 6. NIG2[/niŋ2] TUR KA am6-DU-DU

□ □ □ □□□

There was a divine performance for him by children…

□ (TruEtym} thing ning niŋ2 niĝ2 120FB

□ children dumu 12309

□□ perform du-du 1207A

rr17 .□. □ .

r.i. 7. ša3-zu gal kul-ab a tu6 šub-da

□□ □ □□□ □□ □□

…a great closing show at Kulaba (Closing Spell)

□□□ Kulaba (place | cosmic seed) kul-ab a 121B0-1200A-12000

□ fall leave šub ru 12192

r.i. 8. dag-agrun am6-da-DU
/ DAG.E₂.NUN an-da-gub

□□□ □□□

A divine performance at the ritual theater (7. Spell Title)

📋 At this point, the scribe calculates will run out of space, so squeezes in an extra column on the rev., and dispenses with some redundant incipit and closing frames (thus suggesting this tablet is the original)

□□□ ritual house (theater) dag-agrun 12056-1208D-12263

r□2

r.ii. 1. munus me-a-ne bala tab

□ □□□ □ □

A woman repeating herself about (inappropriate) decorum (in the ritual theater)…

□ woman munus sal mug origin 122A9

□ rites of civilization (decorum) ME 12228

□ spindle turn conversation bala 12044

□ two double repeat partner tabulate TAB 122F0

r.ii. 2. ḫe2-ta-e3

□□□□

…so she is leaving

□ be (it / he / she) ḫe2 pl. 120F6

□ extent each TA 122EB

□□ leave UD.DU 12313 + 1207A

rr23 . □ . □ .

r.ii. 3. nita me-a-ne illar tukul

□ □□□ □ □

Anyway, a guy demonstrates the (magical returning) boomerang

□ male nita 12351

□ 🪃 boomerang illar (ru) 12192

□ weapon tukul (anal KU) 121AA

rr24 . □ . □ .

r.ii. 4. ḫe2-ta-[e3]

□□□□

…she is still leaving anyway (Spell Closing)

rr25 . □ . □ .

r.ii. 5. nin-girim3 (MUŠ.DU.HA.A) KA+UD# du11-ga he2
/ nin-MUŠ.DU.ḪA.A.

□□□□□□□ □□□□ □

Girim the Snake-Shaman affirms spell closing

rr26 . □ . □ .

r.ii. 6. ušx(MUNSUB) ga-gen7 du7!(GUD)-du7!(GUD)

□ □□ □□

(That strange woman had a) very apt hairstyle… (8. Spell Title)

□ hair MUNSUB 12230

□ fitting (UL eternity) du7 1230C

rr27 .□. □ .

r.ii. 7. ga-gen7 HA-HA

□□ □□

…like it's all dirty 'n' dried out…

□□ dried (out) dry ḫa-ḫa 12129

rr28 .□. □ .

r.ii. 8. ušx(MUNSUB) e-e11

□ □□

…and her hair is wild (shaman-like)…

□ wild coarse up down e11 (ed3) 121EF

{gunu (hatching) of 121EC □ lagar shaman » r.iv.3}

rr29 .□. □ .

r.ii. 9. u4 e-e11-da

□ □□ □

…wild (shaman-like) all day ({was it a shaman / Ningirim herself in disguise?!} Spell Closing)

□ day u4 12313

r□3

r.iii. 1. a sur3 {Act-III} rr31 .□. □ .

topside-view

□ □

There were canals off the river (9. Spell Title)

□ canal sur3 12130

rr32 .□. □ .

r.iii. 2. sur3 e-se3-gen7

/ sur_3 e-sig_{10}-gin_7

□ □□□

Then we created dike lines off the canals (irrigation)

□ canal sur3 12130 » □ dikes / levees E eg2 1208A

□ string (line / flows) še3 12365

/ ePSD2 □ put (dikes) into sig10 give šum2 122E7

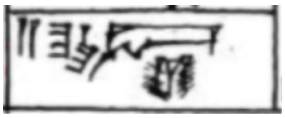
proto

□ like gen7 / gin7 create DIM2 12076 {CDLI & ePSD2 [both AI-gen.??] show gen7 probably should be DIM2}

rr33 .□. □ .

r.iii. 3. a e e-se3-gen7

/ a-e <e>-e-sig_{10}-gin_7



□□ □□□

Canals and dikes – we created an irrigation system

 water river canal A 12000

 dikes / levees E eg2 1208A

r.iii. 4. a sug ku4-gen7 e-bulug5
 / a sug kur$_9$-gin$_7$ e-balag

We created a river irrigation system that controlled water into the marshlands (of Sumer / Iraq-Sth Euphrates-Tigris delta)

 reed-bed marsh sug {only one EDIIIa or even earlier than UrIII!} 121B9

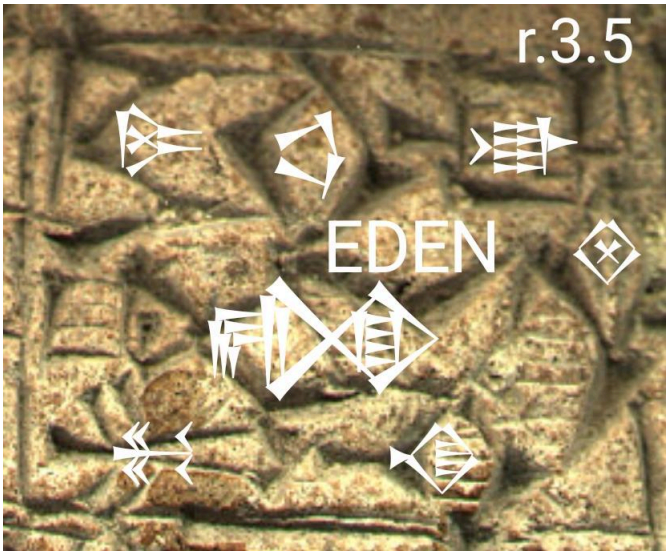
 enter, to turn into, brought-in ku4 kur9 121AD

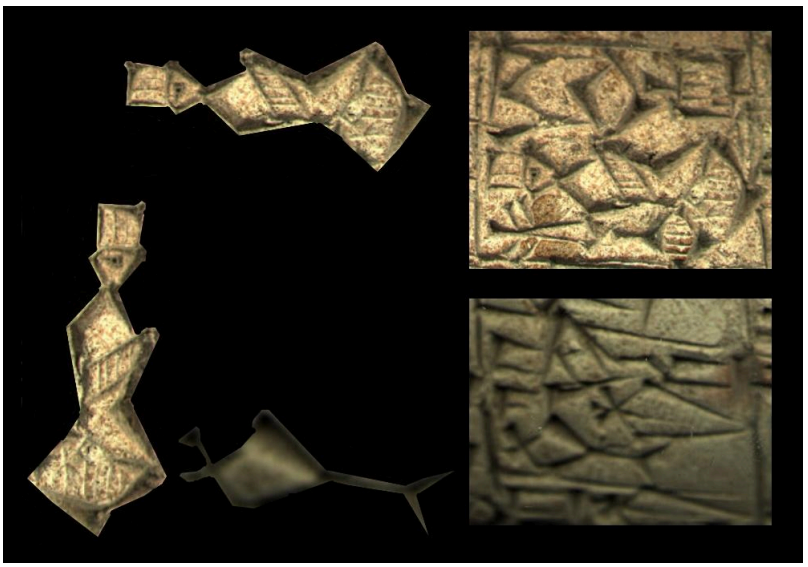
 dike embankment levee ditch E eg2 1208A -

 elevated (embankment/levee) buluŋ5 12046

Eden

r.iii. 5. u4 dumu EDEN ša3 mu-na-ak
 / TUR EDEN ša$_3$ UD mu-na-ak

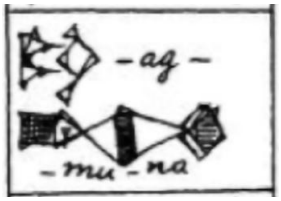




📋 When the Eden sign is isolated from the frame a spell happens and you can see the scribe has telegraph us over millennia a picture of a princess (proto Eve??) » r.iv.11

09 Mar 25 |

Deimel (‘1923):



Children played daily in this Eden (irrigation) system

 paradise EDEN {TruEtym} 12094

proto EDEN is big long full frame width

 children TUR dumu 12309

proto TUR

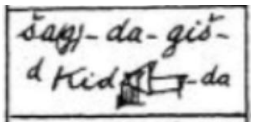
 contents show heart ša3 122AE

 day UD u4 12313

□ do make perform AK 1201D

rr36 .□. □ .

r.iii. 6. ša3-da geš am6-da-KID2-KID2+SAG
/ ša₃-da giš an-TAK₄-TAK₄-SAG-da



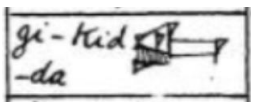
□□ □ □□□□□

The divine canal gates control the flows (into Eden)

□□□ gate that diverts head water into canals (kid2/) tak4-tak4-saŋ 122FA-12295

rr37 .□. □ .

r.iii. 7. gi da-KID2-KID2+SAG
/ gi TAK₄-TAK₄-SAG-da



□ □□□□

So there were marsh reeds and canal gates

rr38 .□. □ .

r.iii. 8. šu saḫar dugud

□ □ □

The all-important sand strengthens the dike embankments

□ hand strength šu 122D7

□ sand saḫar {TruEtym} 12156

📋 according to most of the $200k tenured mob saḫar can only mean soil, not sand, but go visit a major delta like Eden, that's silt and sediment washing down, ideal for creating dike / levee embankments (even in modern times in flood control it's sandbags not dirtbags); and the sometime

‘mountain’ reading is surely ‘sand dunes’ near the Persian Gulf, and the effect of sandstorms created by the great South Wind (and to say there's no connection to the the Sahar-ra desert on their migration over from N. Africa (Sumerians called themselves ‘black’); and along the way founding cities like □□ (uru-salim 12337-12072 – city of wellbeing, sound familiar? stick a ‘J’ in front of it); and the proto sign clearly depicts being caught in a ubiquitous sandstorm » o.v.4

□ heavy important dugud 12082

rr39 .□. □ .

r.iii. 9. giri3 ki am6-dugud-dugud

□ □ □□□

This divine very important irrigation is all controlled by…

□ under the authority of the irrigation overseer (next frame) gir3 ĝiri3 1210A

rr310 .□. □ .

r.iii. 10. a lu2-pa mu-da-ra-še3-gi4
/ aya₂ PA.LU₂ mu-da-ra-gi₄-še₃

□ □□ □□□□□

…the supervisor, the irrigation overseer (ugula) coordinates everything

□ go-between coordinator gi4 12104

□ father leader supervisor aya2 / A 12000

□ overseer ugula of irrigation system / (great) flood control PA 1227A

rr311 .□. □ .

r.iii. 11. a-ne nig2[/niŋ2] lu2-bi nu-zu

□□ □ □□□□

…but she did not know everything

□ something thing ning niĝ₂ 120FB / □ self ni2 1224E

□□ he / she a-ne 12000-12248

rr312 .□. □ .

r.iii. 12. ša3 gig

□ □□

The system was a headache…

r□4

r.iv. 1. haš4 he2-du rr41 .□. □ .
/ ZUM ḫe₂-gub

□ □□

… it all revolved around her (Spell Closing)

□ path haš4 revolve ZUM 1236E

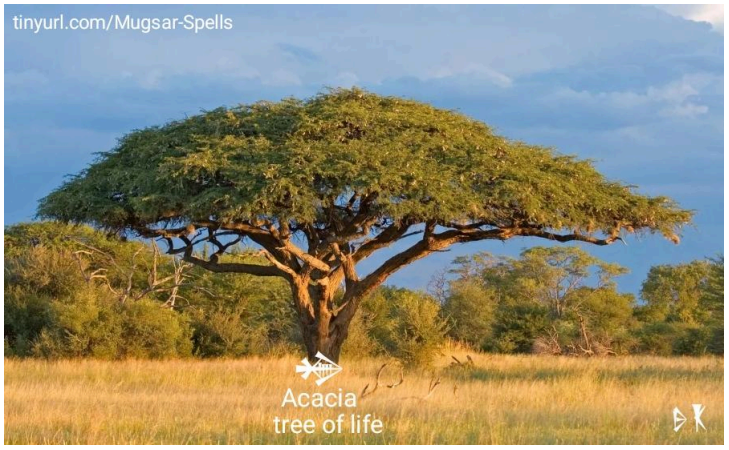
rr42 .□. □ .

r.iv. 2. {geš}kiši17 izi am6-se3
/ giš-AD₂ izi an-sig₁₀

□□ □ □□

The acacia tree of life has divine ferocious power (10. Spell Title)

□□ acacia tree of life kiši17 AD2 12111-12109



 fire izi 12248

 power fuel sig10 122E7

r.iv. 3. asalx(LAK212)-asalx(LAK212) a se3
/ asal$_2$(ASAL$_2^a$)!-asal$_2$(ASAL$_2^a$)! a sig$_{10}$

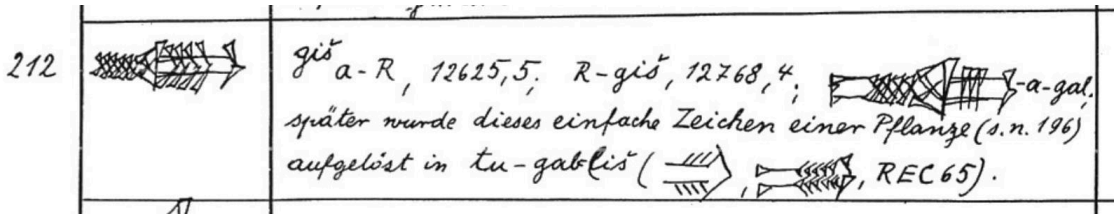
There were also poplar trees

 poplar tree asal2 12037 (both CDLI & ePSD2, but prob. AI-gen.)

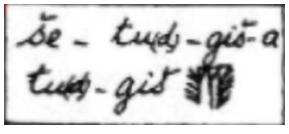
📋 incongruously *engraving* by the scribe of 2 poplars –

that look like 2 dead bodies / *graves*

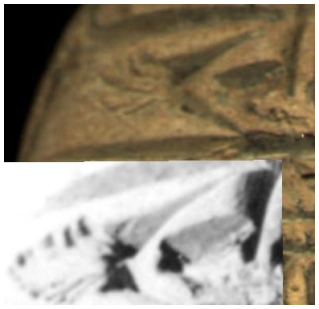
and not at all like Deimel's LAK212 i.e. his drawing of the standard proto sign,



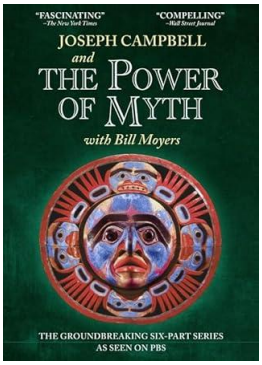
cf. Deimel's take on this frame



he doesn't even see his own LAK212, he sees "tu(d) - giš" which can mean shaman 12305, ex. SF 047 P010632 i.1. EDIIIa Shuruppak lexical (ePSD2 | CDLI) »



tho‘ ⍰⍰ A-tu can also mean poplar (ePSD2) ex. WF 047 P011107 EDIIIa Shuruppak Admin – either way, it's straight after Tree of Life, and eerily 12037 ASAL2 comes straight after 12036 ⍰ ARKAB2 (i.e. follows phonetically on the sign list and both are unusually long lemma / double syllables) = bat which is sometimes shown as ⍰ shaman lagar 121EC — a bat that changes into a shaman that changes into a poplar …and this frame follows not long after the other var. ⍰ 121EF r.ii.8 wild haired shaman-like woman (and emphasized in chorus) …and next to the bat / vampire what other creature gets a bum rap in mythology and is coming up soon in r.iv.11 … yep, you guessed it, poor old ⍰ Snake » Joseph Campbell and the Power of Myth with Bill Moyers (Amazon)



JC: It’s been tough on serpents, too… ‘Who told you that you could eat that?’ They replied, ‘Snake did.’

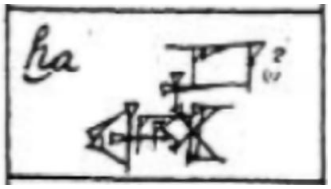
BM: Poor Snake.

– is Snake getting ‘framed’ by the pissed-off chameleon / shaman / Girim who walks out early on the again incongruous *boomerang* (returning weapon harbinger frame » karma🪃) demonstration in the ritual theater r.ii.3 because of the lack of decorum, and the sacrilegious behavior doesn't improve with getting drunk under the tree of life, and to emphasize the point the scribe purposely throws in the again incongruous sitting on their *asses* ⍰ r.v.5?!

{“True poplars tend to thrive in wet environments like riverbanks…”}

rr44 . ⍰ . ⍰ .

r.iv. 4. ḪA URU BA GAN



⍰ ⍰ ⍰ ⍰

A civilization is all about producing and allotting food

 fish (food) ḪA 12129

 civilization URU 12337

 allot BA 12040

 produce GAN 120F6

rr45 . . .

r.iv. 5. {geš}kiši17 am6-se3/sig10

The acacia tree of life has divine powers (chorus / chant)

Eden-Eridu Canal ccc

rr46 . . .

r.iv. 6. {d}NE-DAG dumu Eridu

And [d]Nedag is the son of Eridu (city)

 Eridu nun 12263

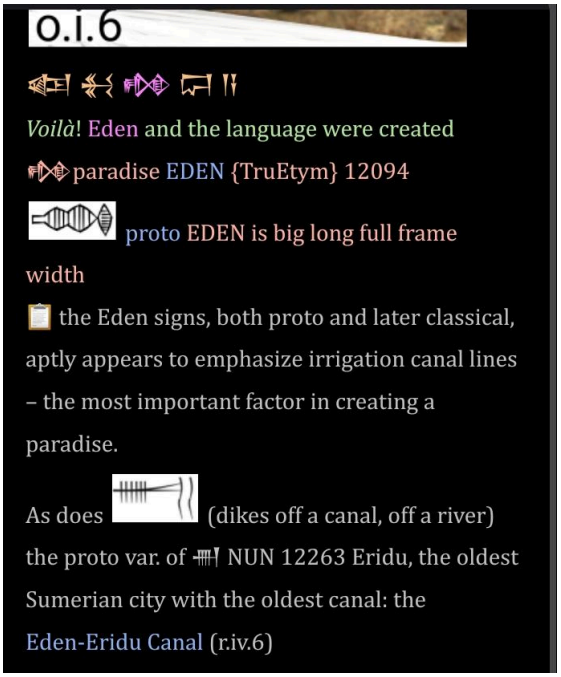
📋 Eridu is the oldest Sumerian city millennia 12 km SW of Ur (near Basra) originally close to the Persian Gulf at the mouth of the Euphrates.

And the “id2-eden-eridu/nun” canal

  canal id2 12000-121C9

 cosmic waters ENGUR 121C9

the oldest canal in Sumer connected the Eridu western side of Eden to the Euphrates – p238 Thorkild Jacobsen’s study of the canals around Ur chapter in Toward the Image of Tammuz ‘70 (Amazon)



Eden-Eridu Etymology

id2 (id5 i7) canal – oldest & only 2 Att. EDIIIa

r ii 11. e_2-gal id2 ⌜maḫ2⌝ šag4-bi gud ⌜du7⌝

r iv 2. ḫul-da id2 ma2! su

OIP 99, 256 + OIP 099, 323 CDLI P010233 (sister tablet to ~ 255 P010232 Eshdam Robert Biggs original epigrapher '63 » Inscriptions-Tell-Abu-Salabikh-Robert-Biggs-oip99 32mb)

Oldest version of Instructions of Shuruppak (/Šuruppak) addressed to his son and eventual Great Flood hero Ziusudra (much later plagio name change to Noah) »

https://oracc.museum.upenn.edu/epsd2/sux/o0030551

https://oracc.museum.upenn.edu/epsd2/sux?xis=sux.r00f133.p.s000

https://oracc.museum.upenn.edu/epsd2/sux?xis=sux.r00f133.p.s000&ref=P010233.114

https://cdli.mpiwg-berlin.mpg.de/P010233

.

Several centuries later the Eden Canal is featured on the Gudea Cylinders from which special clay plaster is taken to build a temple for Ningirsu:

https://cdli.mpiwg-berlin.mpg.de/artifacts/232300 (Cyl A P232300)

https://cdli.mpiwg-berlin.mpg.de/artifacts/232301 (Cyl B P232301)

https://oracc.museum.upenn.edu/etcsri/Q000377 (A&B)

Cyl A xxvii.21. id_2^eden-ta ed_3-da

And there's an idigna canal ref. a little further along too:

xxviii.13. id_2^idigna a-u_3-ba ŋal$_2$-la-am_3

{high water a-u3-ba}

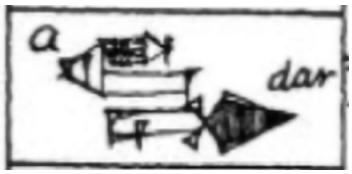
And in his translat of this section Thorkild Jacobsen notes post paradise that it's now the "abandoned canal bed filled with the characteristic purplish dune sand {yes that sand for irrigation embankments!} still seen in southern Iraq"

– The Harps That Once… Thorkild Jacobsen p 423 » Amazon | Internet Archive

A *mug* dating to the founding of Eridu (W. Eden)

rr47 .□. □ .

r.iv. 7. a tu6 nam-tag



□ □□ □□

Hold the spell (closing)

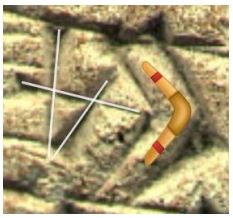
📋 r.iv.7-nam (🎞 bot.R.cnr | Deimel reads it as dar □ 1201F) seems to an abbrev. ver of o.v.5-nam tho' more like r.iv.9 (below) mušen as proto based on bird | cf. r.vi.8

P010644 r.iv.7 nam cf. P010232 o.v.8 :

P010232 o.v.8

rr48 .□. □ .

r.iv. 8. LAK358-nu-ru



no 🪃

□□□□□

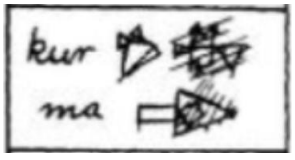
en2-e2-nu-ru

Spell Formula

rr49 .□. □ .

r.iv. 9. buru5[mušen] kur peš3 lal3

/ kur buru₅[mušen] peš₃ lal₃

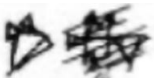


□ □□ □ □

It was paradise – sparrows, figs, honey… (11. Spell Title / chorus)

□ land mountain kur 121B3

□ sparrow buru5 12291 [+ □ bird (post-determinative) mušen 12137 {CDLI & ePSD2 AI-gen missing}]

Deimel proto 

proto bird (Englund)

cf. a clearer view from P010604 o.v.10

📋 Esp in these EDIIIa Shuruppak group of tablets like P010644, P010232 – ▯▯ Eshdam (both these first 2 being seminal autobiography – the Overseer & the TransG) & P010604 (wisdom) sparrow & snake are often juxtaposed / in battle (▯ DI 12072) – for starters cuz snake was always destroying (▯▯ gul-gul 12122) nests and devouring eggs (so not surprisingly, snake usurps sparrow in the following r.iv.11) but ultimately they symbolized free-flying good-guy vs. low-grounded bad-guy.

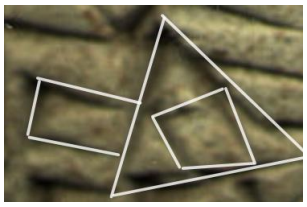
▯ figs peš3 12220

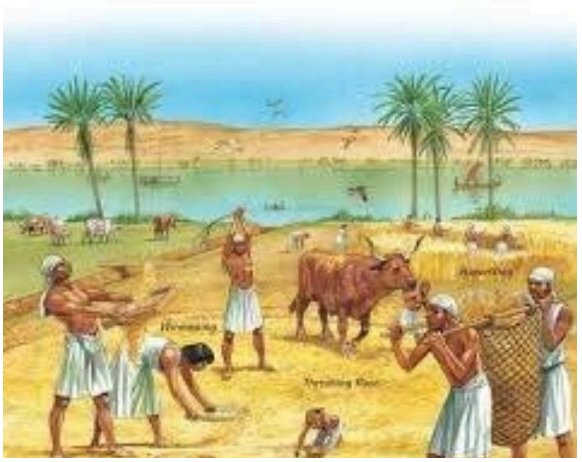
purple!?!

📋 In comparative mythology, the fig tree represents prosperity and fertility due to its abundant fruit and association with the divine in many cultures, particularly in the Middle East and India where it is considered a sacred tree, with the most prominent example being the Buddha's enlightenment under a bodhi tree (a type of fig tree) – Google AI

cf. The Seed of the Sacred Fig – a species of fig that spreads by "wrapping itself around another tree and eventually strangling it".

▯ honey lal3 {oldest & only 2 EDIIIa} 122ED


phallic x ▯ good sweet HI 1212D cf. fertility erotica connotations » Sweet Garden



r.iv. 10. mu-gu7/ku2-gen7

□□□

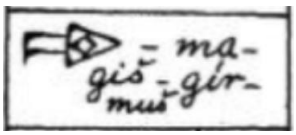
They created names for food

□ name 1222C

□ eat food gu7 ku2 12165

Paradise annddd the Snake/Girim

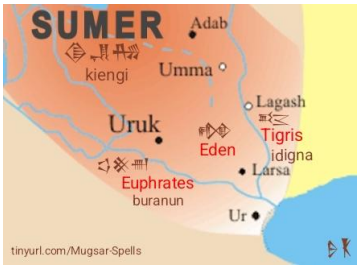
r.iv. 11. peš3 lal3 MUŠ {geš}kiši17
/ peš$_3$ lal$_3$ giš-AD$_2$ MUŠ



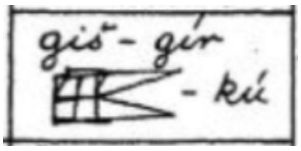
□ □ □□ □

…Paradise – figs, honey, acacia tree of life a*nnddd*… *the* Snake/Girim*mm*

📋 Clearly we have here the original version of the snake in Eden myth (» r.iv.3) to be plagiarized some 2 millennia later by a certain group, not to mention irrigation references are all about controlling the great flood because Eden is smack dab in the middle of two great rivers [hence the Greek name for Sumer – *Mesopotamia*] the Euphrates-Tigris delta



r.iv. 12. ud5 {geš}kiši17 gu7
/ giš-AD₂ uz₃ ku₂



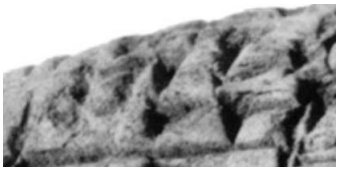
□□ □ □

…so they ended up eating (forbidden) nanny goat under the tree of life

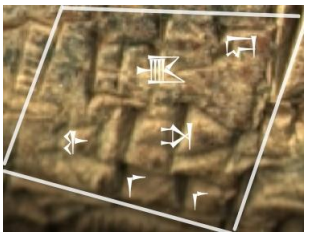
□ nanny goat ud5 uzud uz3 (cf. ooze!) 1235A

r□5

r.v. 1. ud5-ta geštu la2-la2-gen7
/ uz₃ geštug-ta la₂-la₂-gin₇



top-side view



□ □□ □□□

It created suspense – eating nanny goat was supposed to give us magical wisdom

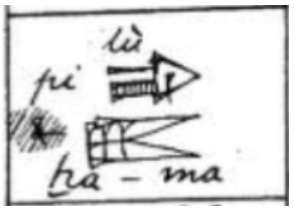
□ wisdom geštug PI 1227F

□ extent much each TA 122EB

□ hang balance suspend weigh pay la2 121F2

rr52 .□. □ .

r.v. 2. lu2-bi geštu ud5/uz3 ŋa-ma-la2-la2

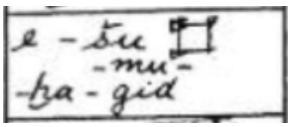


□□ □ □ □□□□

Eating nanny goat was supposed to give magical wisdom to all the people

rr53 .□. □ .

r.v. 3. e šu nigin2 ha-mu-BU?
/ e šu LAGAB ŋa-ma-BU?



□ □ □ □□□

Specifically about its power, it was supposed to be absolute and total

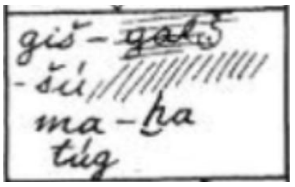
□ total encircle LAGAB niŋin2 niĝin2 121B8

□ perfect BU length gid2 1204D

□ speaking of E 1208A

rr54 .□. □ .

r.v. 4. {geš}kiši17# izi#-še3? ha-ma-DUR2
/ giš ˹NE˺ ŠE₃? ˹x˺ ŋa-ma-DUR₂



□□ □ □ □□□

They sat there under the awesome tree of life

□ sit DUR2 12089

rr55 .□. □ .

r.v. 5. KU engur a-bur2 ha-ma-ta-nag
/ KU engur BUR₂ ME? ḫa-ma-ta-nag

□ □ □ □□□□

They drank from the cosmic waters on their *asses* (» r.iv.3)

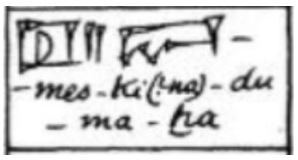
□ ass KU 121AA

□ cosmic waters engur {oldest Att./only one EDIIIa 121C9

□ shine reveal spread cover bur2 12054

rr56 .□. □ .

r.v. 6. pu2-a mes-gen7 ki ha-ma-gub
/ pu₂ a-gin₇ mes ki ḫa-ma-gub



𒀀𒀀 𒀀𒀀 𒀀 𒀀𒀀𒀀

There they were at this cosmic place thinking they were black heroes at the mystical well

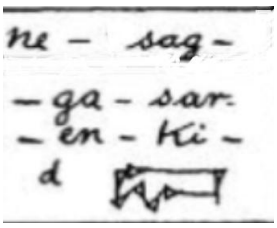
𒀀 cistern well river-source pu2 121E5 -

𒀀 river A 12000

𒀀 stand gub 1207A

rr57 . . .

r.v. 7. ne-sag GA{sar} {d}en-ki dim2



𒀀𒀀 𒀀𒀀 𒀀𒀀𒀀 𒀀

They would carry the nesaŋ – the first-fruit offering to [d]Enki the Creator

𒀀𒀀 first-fruit offering nesaŋ (ne-sag) 12248-12295

𒀀𒀀 carry-fruit (carry GA - suffix designation: garden sar) 120B5-122AC

📋"first-fruit offering" is a 12-day spring festival held in the first month of the new year starting at the equinox to celebrate the sowing of barley [later plagio » Nissan].

“Played a pivotal role in the evolution of rituals and the overall advancement of western civilization as being one of the first recurring forums for social change”.

rr58 . . .

r.v. 8. {d}en-ki

Under-side view:

□□□

So there was [d]Enki (god of magic / spells)…

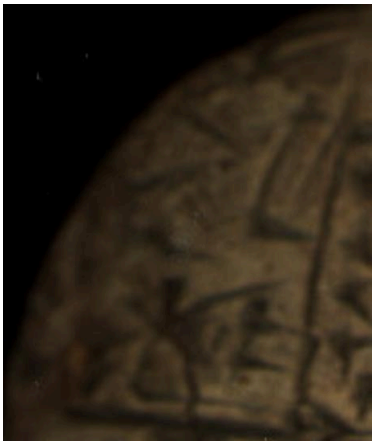
r□6

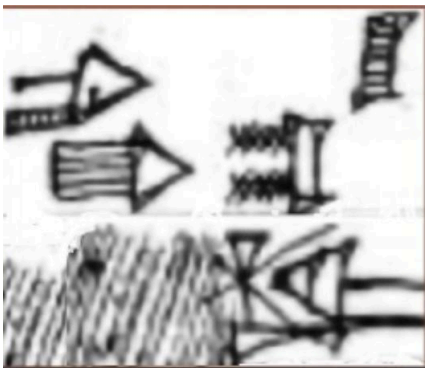
r.vi. 1. GA{sar}-bi-še3 igi-bar#!(Aš) il2#

/ GA-SAR-bi-še₃ igi ˹bar˺ [(x)]-il₂

top-view :

side | obv. view :





□□□□ □□ □

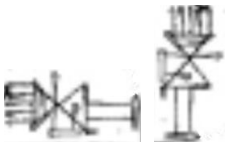
…in a line they carry that nesaŋ first-fruit offering raised up

□ garden orchard (post-determinative) SAR 122AC

□ CVVE (compound verb verbal element » 📋) bar | outside half 12047

□ line še3 12365

□ raise carry il2 1214D

proto  carry on head P010843 r.v.2

rr62 . □ . □ .

r.vi. 2. kur#-šubax(MUŠ3)#-še3 DU
/ ⌜KUR-MUŠ⌝ ŠE₃ DU

□□ □ □

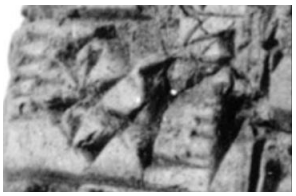
…all in procession to ‘Kurmush’ (snake mountain)

□□ / □ ‘Kurmush’ (snake mountain) KUR-MUŠ3 / MUŠ 121B3-12239/12232

{□ face appearance {change to snake Girim the chameleon} MUŠ3 12239}

rr63 . □ . □ .

r.vi. 3. igi gig mu-ak

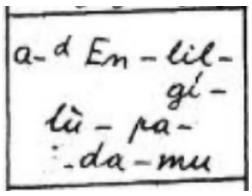


□ □□ □□

…doing it with utmost serious looks (Spell Closing)

rr64 . □ . □ .

r.vi. 4. a {d}en-lil2 lu2-pa mu-da-gi4
/ aya₂ ᵈen-lil₂ PA.LU₂ mu-da-gi₄



□ □ □□ □□ □□□

As the overseer (ugula) it meant being the representative for the godfather – ᵈEnlil (12. Spell Title)

□ father A aya2 12000

□ go-between return gi4 12104

rr65 . □ . □ .

r.vi. 5. a-ne a-na nun-zu

□□ □□ □□

… what a prince of a knowledge he (ᵈEnlil) is

□□ what a-na 12000-1223E

□□ what | he/she a-ne 12000-12248

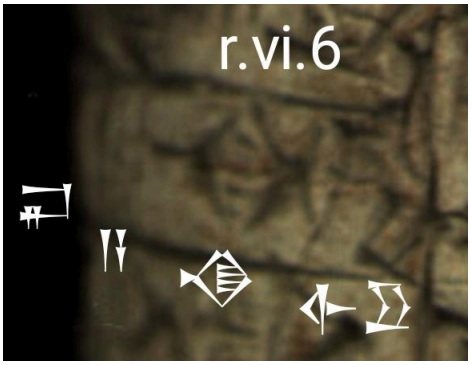
□ know learn teach zu 1236A -

□ best prince nun 12263

What I reveal

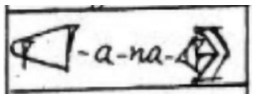
rr66 . □ . □ .

r.vi. 6. ge26 a-na pa3



side-view

1ii25



𒀀 𒀀𒀀𒀀𒀀

{ I • what - reveal }

“What ***I*** reveal”

𒀀 Pronoun "I" ŋe26 (ge26) 120B7

📋 P010644 r.vi. 6 & 7 are the only 2 Att. of ŋe26 Pronoun “I” in EDIIIa and the first ever » ePSD2

𒀀 millennia ago, a bit before Descartes this prescient scribe was the first sapien in history to expound, “I think, therefore I am.” But there will be no Steven Spielberg Hollywood biopics on Sumerians, oh no, absolutely not allowed, and we all know why…

[1] https://oracc.museum.upenn.edu/epsd2/sux/o0029191 tinyurl.com/Mugsar-Spells

$ŋe_{26}$

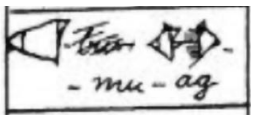
	PC	ED IIIa	ED IIIb	Ebla	OAkk	Lag II	Ur III	OB	Post-OB
[1]	P010644 r.vi. 6 & 7 » Spells	2	4		2	4	16	526	7

𒀀𒀀 “what” a-na 12000-1223E

𒀀𒀀 reveal pad3 12146 (eye) -12192

{𒀀pad a few millennia before Steve Jobs 😏}

r.vi. 7. ge26 igi-bur-bur mu-ak



…I was there …up front of the procession with food bowl offerings, too, double / in each hand!

front eye igi 12146

CVVE | bowls food offerings bur 12053

aux. name mu 1222C

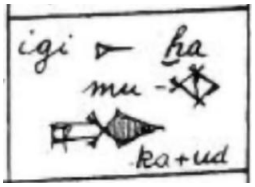
do make perform proceed ak 1201D

r.vi. 8. igi-kun šu nam-tab

And it takes double power to be up front of the canal system (as the ugula!)

canal system kun 121B2

r.vi. 9. igi bar!(Aš) ha-mu-ta-tag KA+UD



□ □ □□□□ □□

No.1 up front: “Hold the spell!”

..

Recite Spells concise ver.

The Separator – The Scribe's Perspective (Sheets)
– incl. Jigsaw Spells

The story within the spells yyy

Clearly, the tablet was authored by the Overseer (OS – deserves a real name, let's bestow □ □□ Ugula Idigna), who is one of the few people that can read and write, which is required to complete the admin records related to managing the irrigation system.

So the OS also records the spells, which are read back to Girimmm the snake-shaman, who then affirms them.

> cf. girim (□) □ 121B8 fruit tree connotation (ePSD2) i.e. extension of chameleon theme; {TruEtym} ‘grim’ fierce cruel (via proto-Germanic); (gremlin /) goblin (rogue) Gk. kobalos » Lat. gobelinus

But Girim doesn't know that additional frustrations are added into the text. Basically, the OS is pissed off with what Girim stands for, wreaks havoc, a blight on the ascent of civilization – the non-productive emphasis on bogus magic and rituals.

Because if there is no food production through managing irrigation and ever-threatening great floods they all starve. Hence the incongruous succinct point made in r.iv.4 regarding what it takes to be an effective civilization.

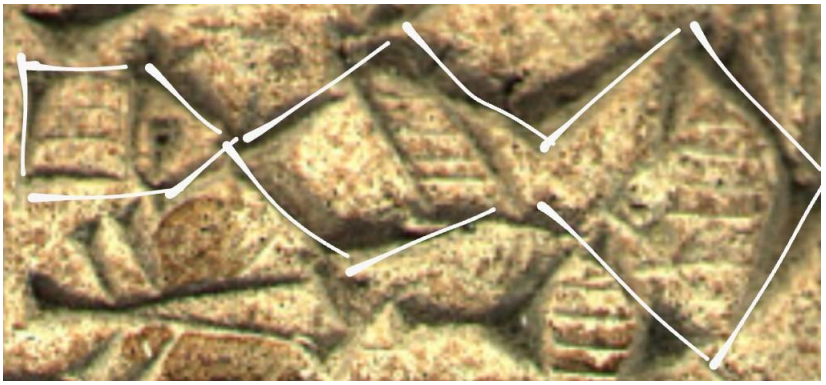
Thus food is not suddenly and magically created out of nothing as per the opening sarcastic ‘spell’ on creation. Girim is seen as a big part of the problem and is known well enough to see through disguises, and that the ‘hair is wild all day’.

And duly paints Girim as a *schizo* that will be the downfall of civilization by ultimately making people think they can get wisdom and food production from magic – drunk under the acacia tree on their *asses* □ …practicality vs paranoid schizophrenia.

Finally, the OS is proud of being able to function with double power in the face of dealing with these 2 headaches and thus the 2 main themes of the tablet, volatile irrigation / flooding and the chameleon snake shaman — to still be an effective irrigation manager and produce enough food through a successful harvest, and be a fine upstanding leader of the community, rightfully upfront of the Nesaŋ procession. Karma in the end our scribe / Overseer turns the tables {/ the tablet} and puts a big spell on Girim, and the like.

Moreover, the number of times ePSD2 EDIIIa attestations indicate rare or oldest and only – many of the signs are □ millennia proto cuneiform, ex. Eden, the big long full frame width

proto, r.iii.5



appears to be the is only clear actual ED photo, in the myth context, in existence, a little less well preserved in the opening 'Creation Spell' (o.i.6 with the suspicious tampering)

and indeed, this whole tablet is the oldest most faithful picture of Eden, period,

in the later classical period the sign becomes half the size ⍰ probably when it was no longer a paradise, and increasingly just a flood plain between the 2 rivers

– strongly suggests that our

{previously not properly analyzed & AI categorized as merely 'administrative, is not, nor is it lexical proverbs tribute literary, on the contrary, it's autobiography}

SF 054 P010644 is paradoxically the very first doc in the history of civilization to record all these concepts — thus rendering it very much a ⍰ *secret* ⍰ tablet. And the Establishment / Hollywood will no doubt keep it that way.

However, there should still be court action on behalf of the Sumerians in The Hague against the plagiarizers for pushing this myth as concrete historical fact for centuries and using it to extort money out of followers (who should also receive compensatory damages, just like the cases against big tobacco companies). They didn't even change the name Eden, which should be internationally trade marked to the plaintiff.

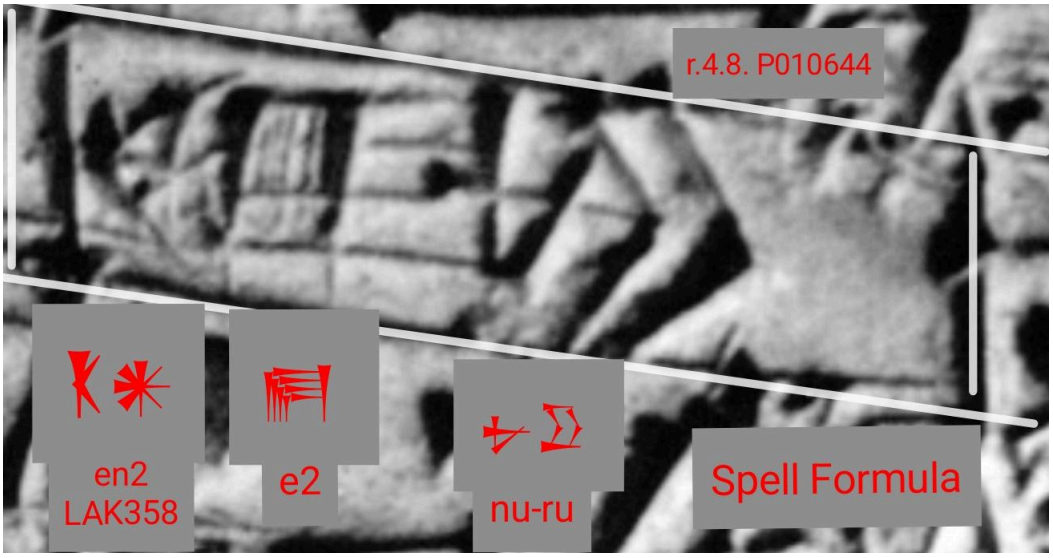
"*Voilà*! Eden and the language were created!"

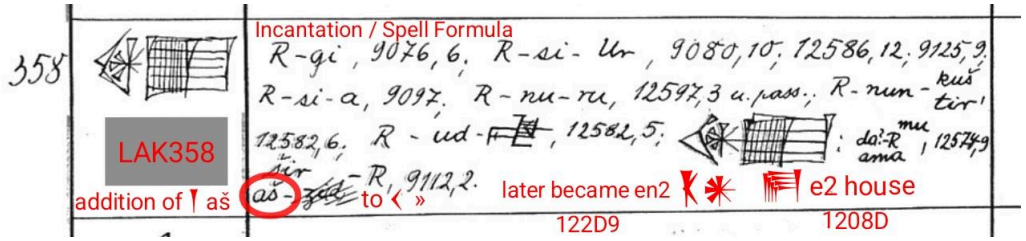
.• ⍰ •.

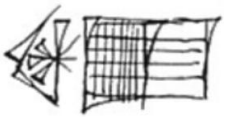
rev. 6 | 5 | 4 | 3 | 2 | 1

obv. 1 | 2 | 3 | 4 | 5

📋 Notes / Glossary ggg







LAK358 later became en2-e2 □□/ □□□ incantation, spell (šu2-an-e2)
122D9-1202D
LAK358-nu-ru later became en2-e2-nu-ru □□□□□ spell / incantation formula
122D9-1202D-1208D-12261-12292 (divine secrets of the ritual house not released)

LAK358 left-side various:

LAK358-nu-ru P010644 o-5-2:

.

..

Spell Dynamics

spell / incantation formula (7x)

o.: i.1. ii.1. iii.1. iv.1. v.2. {5x)
r.: iv.8. i.1. (2x)

..

Colophon

incantation spell (closing) KA+UD 12157-12313
o.i.8 | ii.9 | iii.10 | r.ii.5 | r.iv.7
spell (closing) tu6 (KA+LI) 12157-121F7 cf. KA+UD 12189
o.v.5 | r.i.7 | r.vi.7
8 x :
o.i.8. KA.UD dug$_4$-ga
o.ii.9. KA.UD du$_{11}$-ga dnin-girim$_3$(MUŠ.DU.ḪA.A)
o.iii.10. KA.UD du$_{11}$-ga
o.v.5. su-bar nam-lu$_2$ tu$_6$ mu-ru

r.i.7. ša$_3$-zu gal kul-ab a tu$_6$ RU-da
r.ii.5. nin-MUŠ.DU.ḪA.A ; KA.UD-du$_{11}$-ga ḫe$_2$
r.iv.7. a tu$_6$ nam-sub$_6$
r.vi.9. igi bar!(AŠ) ḫa-mu-ta-TAG KA.UD

.

closing was usually originally indicated by KA+UD-du11-ga ^{d}nin-girim 12157 12313 120B5 1202D 122A9 12306 121B8
(pure clear fruit tree flower olive girim 121B8 cf. gi-rin/rim)
spell formula (usu. end separator – next to follow) ka-inim-ma (ka'inima) 12157-12220

..

Related signs

shaman šim-mu2 (hemp + grow light up) 122AC-122C6
(KA 12157) x (LI 121F7 wash pure en3 ask) spell mu7 uQQ
spell nam-šub 12246-12192
(x heart alt sha 122AD) incantation spell lu2-mu13-mu13 12180 (no.2 to mu7)
sorcerer—incantation shaman maš-maš cf. idigna / irrigation 12226
sorcerer magician purification/spell-shaman pure clear (divine rites) išib 12228

..

Pronunciation ppp

vowels

a - a*h* (as in father) 12000
e - as in peg 1208A
i - as in hip 1213F
u - as in pull 1230B

(no ‘o’ vowel)
š or sz : sh
ĝ or ŋ : *n*g (as in sang)
ḫ : *throaty* h’*h*
..

Sumerian Grammar

Ubiquitous aux. particles / phonetic complements basically ignored here, more of a focus on the scribe’s choice of signs, esp possible *double entendre*. For the pedantic class who want to get into grammar dynamics, good luck.

Then there's CVVE – you see it a lot but nobody really explains it, nor is there much in Google searches…
Compound Verb Verbal Element (no discernable independent lexical semantics) … compound verb is formed by combining a noun (often representing a body part) with a verb stem, where the verbal element is the core verb that carries the primary action, while the noun acts as a kind of "semantic object" specifying the action's focus or manner, often indicating which body part is involved in the action; essentially, the noun is incorporated into the verb to create a more specific meaning.
Ex.:
"šu du11" (lit. "hand to say" □ hand šu 122D7 □ say du11 12157) tr. » "to tend" or "to take care of" where "šu" (hand) is the incorporated noun and "du11" is the verb "to say".
□ thresh | suffix CVVE ra 1228F
Structure:
The word order of Sumerian was generally SOV (subject-object-verb)
{Japanese is very similar, and in several other respects, like a cultural reticence to have a clear hard ‘yes’ word to avoid commitment, and with the verb coming last to avoid unfavorable outcomes – so introduce subject first, unfold the sentence details, gauge the listeners response so far, then decide on the strength of the verb, and whether it should be positive or negative.}
..

Ref. | □ fff

CDLI SF 054 P010644 Shuruppak EDIIIa kept in Vorderasiatisches Museum Berlin No. VAT 12597
https://cdli.mpiwg-berlin.mpg.de/artifacts/10644
Search
https://cdli.mpiwg-berlin.mpg.de/search
.
LAKEarly-DynIIIa-y22-Fara26-25 (Sign List – Anton Deimel)
Schultexte Aus Fara. Vol. 43. Wissenschaftliche Veröffentlichungen Der Deutschen Orient-Gesellschaft – Anton Deimel (‘1923) p47-48 (Internet Archive)
proto-cuneiform-sign-list-zatu-token (Robert Englund)
..
https://oracc.museum.upenn.edu/epsd2/sux?xis=sux.r00ad14.p.s000&ref=P010644.2
.
https://oracc.museum.upenn.edu/epsd2/sux
.
http://psd.museum.upenn.edu/nepsd-frame.html
.

📚 *Further Reading* uu

• {NV} Another Early Dynastic Incantation (‘06) re MRAH O, 1920 – Niek Veldhuis, University of California, Berkeley
{As usual no ‘elephant in the room’ cuneiform or even a photo, just abc…xyz sludge, but we managed to find the subject tablet at CDLI P272783 – it's not in the same legible condition as our beautiful P010644

It's interesting that even Niek admits to guessing 'gale' for i.6. I.IGI.MAŠ

i 4. $^{im}u_5$ mu-zi — *south wind rose,*
5. ^{im}mir mu-zi — *north wind rose;*
6. I.IGI.MAŠ — *gale*

and for iii.8. igi-na mu-bar Niek just leaves it blank, when one would have at least guessed "(and the body of a man) with the face of an outsider"

 face front eye igi 12146

 outside split bar 12047

iii 7. su-bar lu_2 — *and the body of the man.*
8. igi-na mu-bar
9. ^{d}MA-gu_{10} — *My MA-god,*

(We can also empathize with a summation Niek once expounded, something to the effect, "When I view a cuneiform tablet I am in direct contact with people from 5,000 years ago" – the reason he literally digs his profession *{we totally concur – it's like checking a text on your smartphone that's succinct, bit cryptic n 5 mins old, but in this case the text is 5 millennia}*; lately Niek is heavily involved in developing ORACC-ePSD2 with Steve Tinney at upenn) }

• {RB} Sumerian Potency [] ša3-za-gi Spells – Robert Biggs (‘67)
• {DGH} Early Sumerian Incantations & Rituals – Dijk Goetze Hussey (‘85)
• {GC} Deliver Me… Sumerian Incantations – Graham Cunningham (‘07) {get it from Amazon for only $45 cf. the MugsarSCD 1st Ed. (‘13) $2 – which do you think is a perennial Amazon Best Seller Teen & YA Education Reference}
• {AG} Sumerian Incantations… – Andrew George (‘16)
• {RE} BU! in Why Should Someone Who Knows Something Conceal It? David I. Owen tribute – Robert Englund (‘10) CDLI pdf cf. FreeTheMugsar »

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🚚 *Tips & Guidelines*

MUGSAR FASTNAV

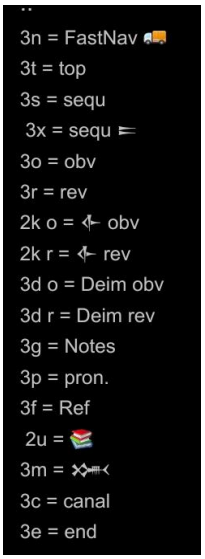
go direct to col./row ref. using🔎

• on some devices / apps links don't work or *FastNav* is just easier using🔎 ex. 3t's for top of doc, 2o/r's35 to goto obv./rev. col.3 row 5

nnn
3n = FastNav 🚚
3t = top
3s = sequ
3x = sequ
3o = obv
3r = rev
2k o = obv
2k r = rev
3d o = Deim obv
3d r = Deim rev
3g = Notes
3p = pron.
3f = Ref

2u = 📚
3m =
3c = canal
3e = end

nnnn

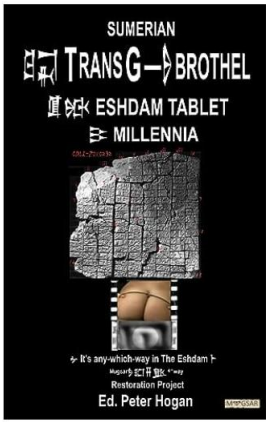


photos.app.goo.gl/WMmz5bGASe59srfa6

• avoided repetition / bloating by not duplic. 4-ways » 🔎first instance (narrow translit lemma search by copy/paste just sign cuneiform or translit using " - " prefix/suffix ex. " -e3- " or spaces)

• put 4-ways into Google Gboard (personal dictionary) or expand glossary
• □□ we utilize unicode % suffix for specific entry / get more info
• remember links don't work if still in 🔎mode

..



MCFC

👩‍🏫 MCFC 👩‍🏫

Spells Tablet

Guess side, col. & row ref. »

Answer: obv col. 1 row 2

or

👩‍🏫 MCFC 👩‍🏫

Spells Tablet

Identify a sign in the frame and give its lemma & translation »

Answer: gir2 spatula / scorpion

World's Oldest Secret Spells

millennia

Main | Recite | Separator

1 2 3 4 5

tinyurl.com/Mugsar-Spells

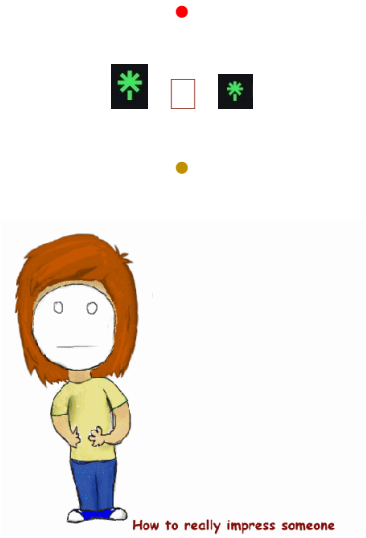
tinyurl.com/spells-recite

tinyurl.com/spells-separator

– incl. Jigsaw Spells

Sheets Grabs

#MugsarSpells



{scribes standard colophon}

(Do right by Mugsar and fare well)
Translation » Eshdam
Tablet » r i 2 (reverse col.1 line 2)
tinyurl.com/MugsarTV-Eshdam

r i 2
ur nu ⸢nam gidim?⸣
dog no fate haunted
Any *dogs* who tempt fate will be haunted (forever)

eeend